

GODS ARROWE

Perfect

Of the

PESTILENCE.

By

JOHN SANFORD Master of Artes,
and Chapleine of Magdalen
Colledge in Oxford.

K

Psal. 64. 7.

*God will shewe an arrowe at the evill doers
suddenly; their stroke shall be verry.*



AT OXFORD,

Printed by Ioseph Barnes and are to be sold
Pauls Courtryard at the signe of the
Crown by Symon Waterford 1604.

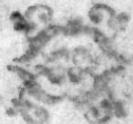
GOODS ARRIVED

ABSTINENCE

ELLIPE

London Standard Missal of Antwerp
The Corporation of Magdeburg
Collegiate of Our Lady

PARIS 1425



AT OXFORD

Printed by John Day and Son
London (published in the year of Our Lord
One thousand five hundred and forty five)



TO THE RIGHT WOR-
shipful the Vicechancellour, the Do-
ctors, Proctors, and Heades of Col-
leges, and to the rest of the Students of
the most famous University of Oxford
Grace and Peace be multiplied.

Reverend & Right
Worsh: Fathers
and Brethren, be-
loved in our Lord
& Saviour Christ
Iesus. Having of
late been induced
& perswaded (up-
on former triall of my strength in privat
exercise) to haue delivered some part of
this Treatise in publike place; and after-
wardes finding my selfe prevented by
that infirmitie which at other times had
overtaken me in your hearing, to my no-

At 2

small

The Epistle

small discouragement, and the griefe of
many my good friendes; I was enforced
to forbear the place, and to leaue the
exercise vnpromised; yet supposing
this to be an honest and lawfull kinde of
Voxura, to borrow of my hand, to pay
my tongues debt, I haue presumed to
present it to your graue judgements in
writing, and vnder your Worsh:names
to publish it to the world. What the wil
and purpose of God is, in this manner to
put me to silence, I do not busy my selfe
to inquire, neither would I haue other
rashly and curiously to judge; *Secret
things belong to God.* In that I cōtinued
thus vnserviceable for the work of an E-
vangelist, in speech and vterance, I re-
solved with a Reverend man among vs,

D. Rainolds
Epist. ad
Corin. Epist. *Evangelizare manu & scriptione to
preach (according to my poore ability)
by my hand and by writing.* Let no man
thinke that I pretend infirmity as a co-
vert for Idlenesse, for I haue heretofore
offered and presented my labours, of a

mean

wil-

Dedicatore.

willing and ready minde , when I might
haue withdrawne my selfe . And I feare
to truant in this busines vnder any such
coulourable excuse, least that shold be-
fall mee , which happened vnto *Celsus*,
who to avoide the *Ave potentiorum*, to
giue his attendance earely and late vp-
on the great ones of his times , faigned
himselfe sicke of the gowt, so cunning-
ly, that his hypocritie came home to
him, and he fel sicke of the gowt indeed,

Tanquam cura posse est & ays doloris,
Desis fingere Cælius podagram.

Martial. I. 7
Epic. 28.

What my infirmitie is I cannot well tell you, because Galen saith it hath no name; yet I finde that it effecteth that which there he saith, *loguelam, que voluntatis nō leve est opus, prorsus adimit,* it cleane depriveth & bereaveth a man of speech, which is the principall worke and the most noble Action of his will, Saint James faith, according to S^t. An^g. guffimes reading, *that hee that offendeth not in his tongue is a perfect man*, if it

The Epistle

ment that sense according to which the

Prov. 10.19 *Paræmia* iast speaketh, in multis loquio studiologium; where Austin saith Non fru-

Aug. ibid.

stratingua in uero est, quia facile labitur.

The tongue may as well offend in too much silence, as in lavishnes of wordes. For to be wilfully silent in gods messadge, in which the neglect is attended on with

9. Cor. 9.16

Ier. 48:10.

a vng, & negligēce with a curse, is to faile of a Ministers active perfection, the chiefe complements whereof, are the right vse of his hand and tongue. If I haue wilfully neglected, or negligently hand-

Pla. 137.5.6 led the worke of the Lord, then let my tongue ever cleane to the roofe of my mouth, and let my right hand also forget her cunning; But seeing it hath pleased God not to loose the strings of my tongue for vtterāce, as to Zacharias, but rather by solution of the cōiugation of nerves to disable my speech; I must learn with Saint Paul even in this also to bee content. Philip. 4. 11. Especially seeing that Gods worthiest servantes haue

Mat. 7.35

Luke 13.6.4

Motus fin-

gnæ vitia-

ter per sep-

timam ner-

onim con-

ingationē

Gal. 6.10.

eis affectis

lib. 2.23.

com.

Dedicatory.

Ser. 44. in
Can.

11

complainted of like infirmities. Saint
Bernarde saith, that ~~weaknes~~ of body of-
tentimes injoyed him silencie, and infor-
med him to pause in the midst of his ser-
mons, and abruptly to breake off his Dispu-
tations and Lectures. Concerning this
present discourse; as I conceiv'd it vpon
occasion of the daunger of these times,
and since haue inlarged it with a Sum-
mary collection of that, which at other
times I had delivered elsewhere touch-
ing the same matter; I thought it good
to, shooe it abroad like one of Iomashans 1. Sam. 30.
Arrowes, to giue men warning of Gods 22.
displeasure, beseeching him to guide
it to the marke wherewnto it was level-
led, namely to worke in vs all, a trem-
bling feare of his wrathfull indignation,
& our true & harty conversion, which
I pray God to graunt vnto vs. And I
humbly beseech your Wor: to accept
this my silly labour with that wōted fa-
vour, wherewith I haue alwaies founde
my indeavours to haue beeene accepted

The Epistle Dedicatory.

and intretained of you. God of his mer-
cie double his Spiritual graces vpō you,
giving you a large heart, to vnderstande
and to comprebende the riches of his
goodnes and the wonderfull thinges of
his law, and replenish you with godly
zeale seasoned with discretion, truely to
seeke the advancement of his glory &
sincere worship, and the good of his
Church. From Magdalen Colledge
this 13. of March, 1603.

28 MR 59

Take Worships in all Christian duty.

John SANFORD

Gods Arrow of the Pestilence. 1

Psal. 38. 2.

For thine arromes have light upon me,
and thine hand lieth upon mee &c.



PUT which Tullie in Iuculio sometimes saide of Crantors booke do in Iul. Ep. non magnum, verum aureolus libellus. The same may more truly be spoke of this booke of the Psalmes, that it is but a small volume, but in deed a golden booke, both for the stoffe and the matter thereof, as containing in it the true and undoubtred word of God which as the Psalmist saith is pure & to be desired super omnia obitzum even before fine golde: as also for the multiplicity of Arguments, fitted to yeeld comfort & instructiōn to all estates of men in their severall occurrences and distresses, and therein also is more cordiall & medicinable then the Paracelsians aurum parabile so much commended by Iohannes Franciscus Picus Mirandula. Saint Basill in his prefacie to the first Psalme saith that the

whole body of þ Scriptures inspired by God
 was therfore purposely indighted by the holy
 Ghost, that e very man might therre finde a me-
 dicine and confection for his particular di-
 ease, ὁπερ ἐν κοινῷ ἱατρῷ, as it were in a com-
 mō Apothecaries shoppe. The Prophets teach
 one thing, the Historicall booke another, the
 Law a third thing. ἡ οὖτος φαλμῶν Βίβλος, but
 the booke of the Psalmes, containeth wherfor-
 ver is comprised in them all; for it prophelleth
 of things to come, it recordeth matter of fact,
 it giveth lawes and preceptis for the well o-
 dering of a mans life, in a word, saith hee, it is
 κοινὸν ταῦτα εἰς ἀγαγμάτων, a common
 stoehouse and treasurie of all good learning.
 Out of this stoehouse þ Saints of God haue
 at al times furnished their spiritual wants,
 out of this Chirurgions or Apothecaries shop,
 haue taken medicine for the consoale of their
 soules. Babylas the good Bishop of Antioch
 when hee was drawne to his execution by the
 commandement of Numerianus, or as others
 say, of Decius the tyrant, repeated that saying
 out of the 116. Psalme Returne unto thy rest
 o my soule for the Lord hath bin beneficiall
 unto thee. In like manner the good Emper-
 our Mauricius, when he had beene infoynted to
 beholde the slaughter and butchery of his wife
 and

Basil: in
Psalme 1.

Camerari-
us in Cata-
logo Epif-
coporum:

Niceph: lib.
18: cap. 40;

and children, by the commandement of Phocas usurper of the Empire, & himself lastly being drawn to the scaffold and to the blocke, quieted his soule with that godly confession out of the 119. Psal. I know o Lord that thy iudgments are right & that thou doest afflict me iustly. Finally the last words which our Saviour spake when he gabe vp the ghost vpon the crosse, were those out of the 31. Psalm. Father into thine hads I commend my spirit. So that as Sancte Basili truly saith, Ιαλυδε γαληνη Ιω-
νη, Βραβευμενοις. A Psalme of David fitly and aptly applied, is as a faire calme and as an herald of Embassadour of peace to a troubled soule.

Luk. 23:46.

Pacis ca-
ducus, &
reddidit
volatus

The consideration hereof moved and enured mee to make choice of this psalme of holy writ, as of a Scripture well befitting these times, in which the hand of God hath for a long time layen hearie vpon vs, in this his grievous visitation of our land by plague and pestilence, which hath much wasted and dispeopled many of our cities and vallages abroad. The parts of the whole Psalme (as I conceive of it without any curious Analysis) I propose generally to bee two, first a psaier consisting of two branches to wit a deprecation of the rigour of Gods punishing hand in the first verse wherein

the

whole body of þ Scriptures inspired by God, was therfore purposely indiged by the holie Ghost, that every man might there finde a medicine and confection for his particular disease, καὶ περὶ κοινῷ ἴατρῷ, as it were in a com-
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Gods Arrow

the Prophet beseecheth Almighty God not to
 exasperate his anger against him in furie and
 displeasure. Secondly an imploring of Gods
 helpe and assistance, that he be not overborne
 with the extremity of his sicknesse to murmur
 against God or to dispaire of his providence
 in the two last verses. The seruo general part
 where in the greatest parte of the Psalme is
 spent, is a vehement complaint of the grie-
 vounesse of his sicknesse, from the second verse
 to the ende of the 20. amplified by many cir-
 cumstances, and interlaced with great variety
 of passion and affection; for first hee bewaileth
 his humane infirmitie, whē being vnder Gods
 serular & vnder the lash, hee doth that which is
 unseemely & uncomely for a man to do, he cri-
 eth & roar eth out vers. 8. & all along aggra-
 vateth the greatness of his paine & punishment,
 though not through impacientie, yet through
 an impotencie of mind, which hath likewise bin
 fould in the rest of Gods Saints Job, Ieremy,
 & the like. Secondly he sheweth his affiance &
 confident trust in God, notwithstanding the
 sharpnes of Gods correction laid vpon him; on
 Job: 13: 15. shee o Lord do I want herf. 15. as Job likewise
 saith that although God should slay him yet
 he would trust in him. In the third place he
 ingeniously confesseth that he myniste & sh-

Job: 3: 31
 Ier: 20: 14:

Job: 13: 15.

Job: 13: 15.

of the Pestilence.

vnmeatal cause of this his affection was his sin
v. 3. there is no rest in my bones by reason of
my sin. Lastly the pain of his disease onward-
lye in his bodye, was increased by the inward
griefe of his hart, of whiche he setteth dolone 2. ac-
cessory causes, 1. the defectiō of his friends who
now stood aside from his plague & his kin-
dwē stood afar off v. 11. Secondly y^e barbarous
inhumanity of his enemies v. 12. who were
so far fro cōdoling with him in this his adver-
sity, as that they did rather reioice at it & insulte
over him, most iniuriously rendyng him evill
for good, & hating him, as the manner of such
miscreants is, for no other cause, but because
hee desired to live a godly life, and followved
goodnes as it is ver. 20.

The matter and subiect which at this time
I purpose to fyll on, omitting the rest, is the
Nature and kind of our Prophets disease, to-
gether wth those two metaphorical Atributēs
by which it is described & decyphered ver. 2.
Where it is called the Stroke of Gods hand wth his
arrow; Thine arrowes, o God, have light vpon
me, and thine hand lyeth vpon me.

What kind of disease it was, that our Pro-
phet was sick of, it is not here mentioned nor
expressed. The Hebrewes suppose that it was
an disease so vyle and loathsome that it was
not

phet was abashed and in a manner abhained to
name it in this his holy Ditty and Spirituall
song: this they gather, because hee bleseth the
Abiectiue syly soule and abominable, but
suppressesthe substance, some render it so-
dace or re abominabili, my loynes are filled
with filthy and abominable corruption. The
circumstances and particularities laid downe
in the text, shew it to haue bee some fowle pe-
stilence and contagions bothe of soare: the In-
terpreters doe somewhat differ aboute the
place where this disease made his illue. The

Bucetus in word **לְבָבָה** is by some rendered *the*, by others *hunc locu: Lambi* or *reines* which our English transla-
tions following say, my reines or loines are fil-
led with a sore disease. If this interpretation
be admitted and allowed of, then it seemeth to
import, that his maladie was either the *hoy* of
the reines by a fit of the stone, or one of those
panges which *Tully* calleth *lumiginae & sudore-*
rum *difficultie of urine*, and griping and
wringing in the bowels and enterelles: For
these are the passions which usually fall into
these partes. Which maladies though they
bring with them a very sharpe & sensible pain,
yet they proceede not to that loachfomeneesse,
which here is mentioned, namely to putrifie
corrupte and stincke, for so *Aspasia* readeth *cor-*

Lib. Epist.
Fam. 26.

putrueant & putrarent inveteros mori.

Others who ghesse more properly and nearer to the disease, say that the word designeth a place beneath the skinnes, betweene the thigh and the belly of bowels, which is the flanche of genoue, into which place the confluence of vicious, corrupt and malignant humours doe most commonly betake themselves, as beeing one of Natures Excrentorizies, as Physcians speake, and a part fitly qualified and prepared for generation of impostumation & the course and fluge of humours, by reason of the tendernes & raretie of the skin and other passagdes as Galen hath obserued and deliuered vnto vs. So that finding there residence, they do impostumate and push out into some blatre and ulcer, such a one was this disease, for the worde which here is used, signifieth a collection of humours impostumated, which Esay calleth a swelling sore ful of corruption, and in Exodus is termed the booch of Egypt. Nicolaus Schneiderus discoursing of those passions of maladies which growe and arise in membris extremitatis that is, in the out branches & limmes of the body, the armer, thighes, & leggs; among the rest he reckoneth the Carbuncle, which may not unprobable bee conjectured to haue beeene one Prophets disease, & that for these reasons

Raritas &
teneritas
axillarum &
inguinum.
De Oculis
particula 6.
c.1.

נִזְבָּן
Esay 1. 6.
Exod. 28.27

In Physio-
log fol. 597

as I conceive: First because it commonly riseth in the flancke or grotte, which was the place and seat of our Prophets disease, as we learned in the Hebrew obserue out of the proprieiy of the word, as before I shewed. Secondly because the names of *Carbunculus* in Latin, *λαβράζ* in Greek, signifying a burning coale, doth describe an inflammation so sensibly grievous and painfull, as that it doeth bere a man as if his flesh were scared and cauterized with a burning coale: agreeing altogether with the word here used, which comming out of *Rudbeck* signifieth to burne, is rendered *ordore* or *burning stone*, which the Geneva translation following falleth, my reines are full of burning, according as in English we cal such sootes *bulles* because they boile with the excreante heat of the blood and other inflamed seculent matter. Thirdly, because the Carbuncle is a very loathsome blane or sore, and as we commonly say of it, it is conuin germaine to the boile of the Plague. I will not write it as my Author describeth it because it would be offensive to the hearing. Certayne it is that it is an ulcer very odious and loathsome, & in this respect also agreeth with the nature of our Prophets disease, which some call *plagam contemptibilem*, a botch or plague abhored of all men, for his very friendes and
kins-

Vnde cum
tristia.

thasmen fled from him and stod in loose off for
feare of infection as it is not unlikely. Say we
then that it was this Carbuncle; or bee it rather
that it was that boile and blaine of which
king *Ezechias* was sick unto the death, which
Divines thinke to haue bin the very plague him-
mediately sent from God, neither arising from
naturall causes, nor to bee cured by naturall
ordinary meanes. For so I have saith, *meribus
miseris indomita ora* à modis naturalibus, & there-
fore God challengeth the cure therof to him-
selfe, saying, I haue healed thee. The applying of
the lumpes of dry figs to his boile, *Maschim* thin-
keth to haue bin vised for a signe to confirme *Ez-
echias* his faith rather then any ordinary cure.

Howbeit *Calvin* and *Hugo Cardinatis* say that
prophets now a daies doe apply the same to
ripen the sope, and that it hath a naturall force
to draine the corruption outward. Concerning
our Prophets disease *Bucer*, *Musculus* and o-
thers thinke it to haue beeene the plague. And
therevpon *Musculus* vpon this 2. herte, more
nech this question, whether it bee lawfull to flee
from them that are infected with the plague.
Addde herevpon this reason, that seeing that the
prophet confesseth this his sicknes to haue bin
laid upon him for his sins, which *Louisenius* col. in Argum.
lecterly to haue bin his crying sinnes of Gouer. in Pial. 30.

1. Kings 1.
Ezay 38.

Annot. in
2. Reges 9.

Calvin in
Ezay 38.

in 2. Reges 9.

rie and murther, it is not unprobable, but that God for exemplary justice, did afflict him with that disease which he threatneth against them that transgresse against his law, namely that

Deut.28:35
3639

he would smite them in the knees & in the shinges with a sore boile that shoulde not bee healed, and with a plague of long continuance. All which very consonantly agreeeth, to our Prophets disease, for the place which this malady affected was the thigh. *Famor a mea occupat ardens viens* saith *Amos*, and it was a disease also of long continuance vpon him, for in the next Psalme he complaineth, that he was almost consumed by meaus of Gods heavy hand and of his plague. This may further appear, by those sharpe accents of griefe which he uttereth in his complaint. First he saith, there was no sounde part in all his flesh, nor any rest in his bones, as if the whole frame of his limmes inwardly had been lurate and dissoluted, & as if outwardly by reason of the anguish of his ulcer, which now had made a rupture in his flesh, all his skin had bin blisstred over. For when he saith, *vitilis integrum carne vnde*, he alludeth to the name and nature of an ulcer,

Psal.39.10.

verse 3.

which comming from the Greeke word *τανα*, and signifying in the primitive to draine a sum-
mer, it impooreth that an ulcer is a dissolving
of the contained flesh or skin, as *Frisibili* upon
that

that verse of *Triphiodore, arlophoros* *βρισαρης* *Νικοδημος* *λακαι λυτρας*, that *Ajax* by stabbing of himselfe, *Fris. Annœ* *brake open the chest and coffin of his body* with in *triphiod* a deepe gash and gaping wound, he saith that a wounde or ulcer is *solatio continuo*, a breach of the whole skin: now both these his paines seem to be imployed together in the 8. verste, where he saith, *I am weakend and sore broken*. Secondly he goeth crooked and bended togheter, *mcuva-* *sus* *sa m* *verse 6.* his face is heavy, swarty, and discoloured; not with repining sullemes, but through his languishment, fainting, & wasting away through sicknesse. *Adde* *hereminto* that which followeth in the 10. verste, that his hart was overhowne in his body, beating & panting through the anguish of his malady, as if he had laboured and gasped for breath and life. His eies were sunke into his heade and warden, and his sight failed him, and his strength was cleane decayed through feeblenesse, or as elsewhere he speakeith, *his strength was dried up* *like a poishboard*, *or his moisture was as the drought in Summer*; At which are the *very Symptomes* & *Accidentes* which usually follow after any extremity of sicknesse. *Thus* *hane* *I bin indued to conjecture*, that the disease here meant though not mentioned, was either the *Cachuncle*, or the *very boord* *bulle*

holle of the plague, not so much because it is ex-
prely called the plague, verse 17. in our vul-
gar English, I ernely am set in the plague; & yet
more plainly, Psal. 39. 15. Take thy plague a
way from me, &c. for the woode which is there
pla- rendered a plague, signifieth a stripe, or scourge;
ga, verber as elsewhere in Scripture, diseases are called
scourges, as in the story of the woman that had
her issue of blood dyed up & healed by Christ,
it is saide, that shee felte in her body, that shee
was healed and r̄iū pacīas, of that scourge or
Mark. 5. 29. of that plague, as our English hath it. And in
Luke 7. 21. In Luke it is said, that Christ cured many and
r̄iū x̄ pascīas, of their sicknesses and plagues.
But I rather suppose it to haue bin the plague
for the reasons before alledged.

The use of this point, is to teach and to les-
sen vs, to understand the right use and ende of
this and all other afflictions wherewith God
doth exercise his children; to wit, that howso-
ever they be inflicted vpon all, as punishments
for sin, and to the wicked & ungodly which re-
maine incorrigible, are testimonies of Gods
bangeance to consume them; yet to the godly,
they are his faterly chastisements & corre-
ctions, for their amendment. And whē we shal
see the hand of God, to lie heavy vpon his dea-
well children, as here is doth vpon David, that

sweete

sweete finger of Iſrael, & the man after Gods ownnes Act 13:22
 boare, as that it brake & bruised his body, with
 a contuſion of his lymmeſ; yea and vpon his on-
 ly ſonne too, our Savioꝝ Christ, whō he caſt in-
 to an agony and ſit of ſorowē ſo extreame and
 vehement, as that he ſweat drops of bloud therat; Luke 22:44
 Let this be our comfort in the day of our afflic-
 tion, and in the depth of our ſorowē, that how-
 īoever Gods hand ſeeme to priele vs ſore, yet
 he will not caſt vs away in diſpleaſure, as hee
 doth the vſeſſels of wrath, but euē then when
 he puniſheth, he will remember mercy. Great Psal 32:11
 plagues indeed are ordaineſ and reſerveſ in ſtore
 for the vngodly, but whoſoever putteſ in his truſt in
 the Lord, mercy embraceth him on every ſide. And
 therfore though God doe diſſerre our deli-
 vrance, yet we muſt not ſuffer our ſelues to bee
 caſt downe with too great conſternation, as to
 be ſwallowed vp of impatience or despaire, but
 patiently to carry the Lords leaſure, as heere
 our Dauid doth, who beeing likelie in this his
 extreame ſicknes to rot away pece-meale, is
 not diſcouraged or diſcomfordeſ, noꝝ mooved
 for his recovery either to put conſidence, or re-
 lie his hope vpon Phyſitions, as did Aſa in his 1. Chro. 12.
 ſicknes; or to repaire to Idols & Witches, as 12.
 did king Ahaziah; but as himſelfe ſpeaketh
 verſe 15. Heewaith on God, knowing that to 1. King. 1.5
 the O

Hosea 6. 2: bee true which Hoshea hath, when it is God that woundeth, and bealeth againe; & this is his rest, vna eademque manu vulnera operata, feret. Popolini

Yeleius Pa. Lazarus beeing sent embassador to Antiochus, tunculus 1.1: from young Ptolemy whom he had besieged, & having deliuered his messadge, expected the kings answere, which he deferring to doe, circumscriptus virginis, he drew a circle in the ground round about the king with his wand, adiuring him, to give him answer before he went out of the circle; we must not so capitulate with God; nor article with him vpon conditions, as did the men of Beibuda, to peelede vp their citie to the Assyrians if God did not deliver them within five daies; but let vs waite for deliuerance frā him, as Iudith there adviseth her people, and not binde the counsels of the Lord, for he hath power to save vs when he wille. And this patient attendāce on Gods wil and pleasure, is an excellent fruite & effect of faith, according to that of Esay, Quid credet non prefessurabit, hee that beleeueth with a true faith, will not bee ouerhasty with God, but will patiently waite his Lords leasure.

Cap. 12.8.16: Having thus laid downe our Prophets discorde, and proved by all likelihood, that it was the bothe of the plague, & some other pestilentiall disease, I come nowe to the handling of this a. verſe, wherēin hee calleth his Clercs

Gods

Gods arrowes, & the stroke of his hand. And because it is the hand of God that shooteth and scattereth these arrowes abroad, I wil / somewhat inverting the order intreate first of the hand of God:

Heere then it is to bee considered, that the Phrase heere vsed of the hand of God, cannot be understood literally and in a true propriety of speech. For that were wyl the Anthropomorphites to conceiue God to be as man, and to haue the bodily parts of a man, and who so shall thinke these things truely to bee in God, *proculdubio in corde suo idola fabricat*, doubtles, *Tom. 4: lib. de mebris Dei:* saith Jerome, he maketh an Idol of God in his hart. But the Scripture, when it doth attribute vnto God, Anger and Displeasure, as in the 1. verse of this Psal. though not as passions, seeing that he is impassible as Saint Ambrose speaketh vpon this psalme, according to that of Lucretius, *see Domus affectu capitur, nec tangitur ira*. And when it doth give eyes, and hands, and fingers, and feete vnto God, it doth it by a metaphorre and Anthropopathie *enymus, tūr, exponit, armatur*, speaking vnto Basilius Ps. vs saith Basilius, after the manner of men, and *38.* swooping and descending to the quality and capacity of the hearers. God, saith Bernard, hath *Serm. 4, in* a mouth, by which he teacheth man *Wisdom, Cantic.*

Serm. 4. in Cantic. he hath an hand, by which he giveth food unto all flesh, and he hath feete, by which he treadeth upon this earth as upon his footestoole; And how hath he all these per effectum, saith Bernard, now per naturam: he hath them not by nature Organically, as men haue; but he is saide to haue them, for that variety of effects, which he bringeth forth in the course of nature, and in the policie and governance of mankind vpon earth.

But because this metaphore is taken from man, to whom the vse of the hand is chieflie given in token of his perfection; let vs somewhat examine the reason hereof, and see by what Analogie and proportion, the Scripture doth attribute an hand vnto God.

Lib. de Fra
get amore. Anaxagoras, as Plutarch telleth vs, saide
AA. 1. 40. that the hand in man is the cause of wisedome
Perlsary. and knowledge, because that by the vse of the
hand, a man can draw letters and characters; hee can describe Geometricall figures & Diagrammes, by meanes whereof we attaine the
knowledge of Sciences. And not so onely, but
by representing of signes, a man is able to speake
with his hand if neede be, as Paul by beeke-
ing with his hand procured silence and au-
dience among the people, ~~more than were~~, as
the Poet saith. Addde heerevnto the wonderful
skill

skill of cunning artisans and handicrafts men
in their curious workmanship, in such sorte,
that a man woulde thinke (as the Italians say
of the Dutch men) that their wittes dwelle in
their fngars ends. So that it is not without
good cause that Anaxagoras said, that man so
having the vse of his hands, was *l'or p'or ipu-*
ram, p' wisest of al creatures. For how soever
some bruite beastes, may seeme to participate
with man in the vse of reason, yet they want
speech, which is reasons bicker and interpre-
ter, as Democritus saide, and the hand also w
is reasons factor and agent. For althoough
apes, and marmosets, & Babons, haue hands,
by which as in other parts & lineaments they
haue some resemblance to a man; yet they haue
them after a moxe rude and unfashionable fea-
ture, as being rather made for ffecte, then for
hands; in regard whereof the Poet saith, *Dif-*
ferentes possunt homini similesq; videri. Tullie cui
of Ennius *Sunt a quatuor similes turpissima bestias*
nobis; How like are these Anticks & hase crea-
tures to vs men in body: and yet how unlike in
the comely and exact vse of the partes of their
bodies. Wherefore Aristotle, correcting as it
were the saying of Anaxagoras, affirmeth that
a man is not theresoore to be accounted the wi-
lest because he hath hands, but theresoore hee

*j Todesch
hanno*

*L'ingegno
nelli mani*

*4 xix
e menses
E p. 1. ad
Hippocra-
tem de na-
turalium.*

*Ovid libri
Metam.
De Divin.
ib. 2.*

Rom. 16.27

Psal. 19.1.

Iust. 1.2.

Spôdanus.
fol. 24.Lib de.
memb. deci.Ser. 3. in
Cantic.

bath hands, because he is the wisest, inasmuch as the wiser a man is, the more instruments both he require for his use, and the better can he use them. Hence then appeareth the reason of this Metaphore, that seeing that God is only wise, as the Apostle speaketh, he is imagined to use these parts, (though not materially, but by way of proportion) which man useth to shew forth his wisdom, to wit the hands, and hence it is, that the Psalmist saith, that the firnamet sheweth Gods handy worke; not onely for the curious workmanship, in regard whereof Gods hands may be called, as Homer called Iupiters handes, Χεῖρας ἀετός; handes whose praise cannot sufficiently be spoken; but also for the orderly and powerful governing of the same, in which respect they may be called, as some reade that place, χεῖρας ἀντος, hands inaccessible & unresistable for strength; οἱ χεῖραι μονοὶ ὅντες ἴσοι, εἰς ἀνύποτην, all the Gods in heaven cannot ward a blow of that hand. The hand of God the ordinarily in Scripture, signifieth his power, and so saith Jerome in the place before mentioned; But Saint Bernard more pertinently to our purpose saith, *þ* God bath two hands; the one is called *Latiudo*, and tribuit affluenter; this is the hand of his bounty by which he bestoweth his larges, & giveth

guifts

quishes unto men. The other is his hand *Fer-
tundo*, quā defender potenter, this is the hand of
his power, stretched out over all his creatures
to protect them & defend them; and not so only,
but to punish them also when they shall offend
him; and so saith Saint Jerome, *mar. Dei* ^{Ibid.}
flagellum, the hand of God sometime signifi-
eth a whip or scourge; with the one hand, God
seemeth (as standing vpon mount *Genzim*)
to deale abroade his blessings; & like Homers
Iupiter, out of one of those tunnes, and greate
vessels which stand in the entrance of his pal-
lace, he setteth abroach his favours vnto men;
with the other, as standing vpon mount *E-
bal*, he scattereth his cursings; & as out of the
other tunne he drentheth men with affliction, &
giveth them plenty of teares to drinke, as
the Psalmist saith.

Now David had very comfortable expe-
rience of both these handes of God, For with
his hand *Larundo*, the hand of his Booniy; he
had giue him a kingdome, and set a Diademe
and a crowne of pure golde vpon his head, he
had giuen him *pro podo sciprum* a scepter for a
sheepe-hooke, taking him from following the
ewes great with youge, to make him a ruler
over his people: with his hand *Ferrundo*, God
had as mightely defended him; Saulc had pur-
sued

Psal. 80.5.

Psal. 78.74.

1.Sam.26. sued him & hunted him as a man would have
 20. a Partridge in the mountaines, as himselfe
 complaineth; and had brought him into those
 wonderfull strates, that he telleth long han
 in the bitternes of his Soule, that verely there
 2.Sam.20. was but a steppe betweene him and death;
 3. yet God had alwaies broken the snare of the
 fowler, and had wrought his deliverance mi-
 raculously. But now this hand of God for his
 sinnes was turned against him; Sicknes by
 loathsome and contagious disease; Discom-
 forre for the losse of his friends, and griefe of
 hearte because of the malicious hatred of his
 enemies; these were now become his pos-
 ion, this was the handfull that GOD had
 given him.

In Psal.38. By the hand of God then in this place, I
 understand, with Saint Ambrose, virtutem
 puniti, his unresistable power, in punishing,
 by which he keepeth corrections, as it were a-
 mong kinges themselves, who are as Gods
 among men. *Haec manus Dei regem Aegypti
 rum flagelans*, this is that hand of God, saith
 Ambrose, which scourged Abimelech kinge
 of Aegypt, or of Gerar, and al his people with
 a loze disease, because of Sarah Abrahās wife.
 This is the hand, that punished king pharaoh,
 with these manifold plagues mentioned in the
 Gen.20. book

ooke of Exodus & this is that hand, which
beere punished David, with this disease in his
body & in his person. I know that Saint Basil,
expoundeth it otherwise, vnderstanding it thus,
that the lande of G D was heable vpon
David, not as vpon his person, but vpon
his house and vpon his familie, *καὶ τὸν οἴκον*, *καὶ τὴν οἰκίαν*, it had shaken his house
from the very foundation, by the manifold dis-
orders of his chldren, first by Ammons incest
with his sister Ihamar, then by Absolom's kil-
ling of him for the same; Afterwards by Ab-
solom's deseling of his fathers concubines, and
his ambitious aspiring to the Crowne; And
after that againe, by Adoniah's usurping of
the kingdome. But it appeareth al along, both
by this exposition, & by that other also, where
hee calleth G D S arrowes, nothing else
but Gods commination & threatening, with
the terrors whereof, Davids Soule and con-
science was wounded, that Basil had a moall
and Allegorical conceit of the whole Psalm;
The best of our late and moderne iuyters, un-
derstand it of a disease inflicted vpon David
in his perso, w^t the Prophet calleth Gods hand,
as deriving it from the principall efficient
cause of all our misery and affliction as for
example; Overthrow in battaile, is Gods handie
worke;

2 Sam. 13;
14. vers. 28.

2 Sam. 16.

21.

1. King. 1. 5.

Bucer.
Musæ

Judg. 2.5.

work; when Israell forsooke God and seruened Baal & Astarte, it is saide that whither soeuer they went, the hande of the Lord was sore against them, and still deliuered them into the hands of their enemis.

Psal. 127. 3.

² Children and the fruit of the wombe, as they are a blessing that commeth from the Lord, as the Psalmist speakeith; som the contrary, *orbis liberorum, losse of children and barrennes of the wombe, are the stroke of Gods hand.* Now bewailing the death of her two sonnes the husbandes of Ruth and Orpah, and considering that God had shut up her wombe and that it ceased to be with her after the manner of wombe, so that shre was without furcher hope of hauing any more children, shre said, *it giveth me my daughters for your sakes, that the hande of the Lord is gone out against me.* Blindnesse is likewise the stroke of Gods hand; when Elymas the sorcerer was broken blinde, *Paulus calleth him, yit was the hand of God, behold the hande of the Lord is upon thee, thou shalt be blinde and shalt not see the sunne for a season.* Sicknesse and Diseases are the hand of God. For when the Philistines were smitten with Emertoides, it is there said as heret David speakeith, *that the hande of the Lord was heavy upon them.*

Buch. 1. 13.

³ *it giveth me my daughters for your sakes, that the hande of the Lord is gone out against me.* Blindnesse is likewise the stroke of Gods hand; when Elymas the sorcerer was broken blinde, *Paulus calleth him, yit was the hand of God, behold the hande of the Lord is upon thee, thou shalt be blinde and shalt not see the sunne for a season.* Sicknesse and Diseases are the hand of God. For when the Philistines were smitten with Emertoides, it is there said as heret David speakeith, *that the hande of the Lord was heavy upon them.*

Act. 13. 11.

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2 Sam. 1. 6.

it giveth me my daughters for your sakes, that the hande of the Lord was heavy upon them.

The vise of The Doctrines which hence arise for our
the 2. part. institutions are these. First in that her saith,

thine hand lyeth heavy vpon me, it is very emphatical, it is as if he had said, I do not fear the hand of the *Affyrians* or the *Philistines*, or any of the inhabitants of *Palestine*, for against them I could oppose mine own hand, by which I haue gotten many notable victories ouer them, I could fortifie my selfe with strong munition of warre, I coulde muster and prease forth many thousandes of those strong men of *Israell*, that draw swords; I haue many woxhies, valiant men, who for my sake will carry their liues in their hands, and will defie mine enemies, and smite them till their hand cleave to the sword, as did *Eleazar* the son of *Dodo*; but all this wil not now serue the turne, it wil nothing availe; for it is thy hand O God, that preselleth & pursueth me. Againe; the chardge and weight of a mans blow, is but weak, according to the force and pulse of his armie, as the two princes of the *Midianites* *Zeba* and *Zalmuna* said to *Gedeon*, when he bid his sonne *Ieiber* to try his armes & the vint of his sword vpon them; who said they; *Arise then and fall vpon vs, for as the man is so is his strength*. But the hand of God it falleth not lightly where it lighteth; but with an hevy loade; and it breaketh and bruiseth; whatsoeuer maketh resistance against it, as before I cold poure out of *Homer*, that all the gods could

Victori
Strigel. in
hunc locu-

2 Sam. 13:6
v. 10.

Judg 8: 13.

could not ward a blow of Iupiter's hand. This is the hand that now combatted David, against which he fenceth himselfe, not with shielde or target, but with his prayers and teares, teaching vs thereby to be carefull that we do not by our provocacions cause God to lift vp his hand against vs, least we be consumed by the stroke thereof, as our Prophet speaketh: and when at any time he is incensed against vs, that with David we seeke to pacifie him by our humble conversion. For howsoeuer David chose to fall into the handes of God, because his mercies are great; yet whē his wrath is kindled though but a little, so that hee lay aside his golden scepter of mercy, and take his crashing rod of yron into his hand, then as the Apostle speaketh horrendously, it is a fearefull thing to fall into the hand of the living God. And if hee thus ware fierce against them of his owne family, and begin correction & judgement at his owne hōuse, as hee was with David. What will be the end of them which obey not the Gospell: and if this be done in vidente ligno, in the greene timber, as S. Luke speaketh, quid fieri erit in arido? What will become of the dry woode? But that it should bee wood for the fire, & fuel for the fornace of his wrath.

Secondly, in that he saith, that his sickness was Gods hand lying vpon him, it teacheth vs, that

Psal. 39. 10.

1. Sam. 13. 1.

24.

Heb. 10. 31.

3. Pet. 4. 17.

Luke 23. 31

Ezay 9. 19.

that affliction and calamity come not upon us by chance or fortune, but by the hande of Gods
providence. Whiche while men ignorant of the
true God considered not, they framed to them-
selves a new goddesse of casuall events, For-
tune, *so factious Fortuna Doam.* The South-
sayers tell the Eckronites & the men of Adad,
that if the Arke which they sent home upon a
new cart, drawne with two milch kine, Cooke
by the way to its owne coast to Bethheremish,
that then surely it was God that had done the
that evill; if not, then shall we know, say they,
that it was not his hand that smote vs, but that
it was a chance that happened unto vs. *Now*
no, things come not to passe by chance; *David*
in his true search and searche of his sicknes,
smeach that it is *Goliath* and his *armes* that
had wounded him, as *Job* likewise saith, *manus*
domini erigit me, and yet it is said in the Second
Chapter, that it was *Watchan* that had smitten
him with boiles, but the holpe man knewe that
the Devil and wicked men who are his instru-
ments, are Gods agents; as *David* likewise ex-
plained not against the repproaches of his rest-
ing enimies, because it was Gods doing. *But of Psal 39. 2.*
this more hereafter; The goodly then mische-
foller, that whatsoever misery befalleth him
in this life, it is all Gods doing. *There is no man*

Cap. 12. 2.
Job. 2. 7.

of affliction in the city, which the Lord hath not
done, saith the Prophet Amos. I forme the light
and create darkness, I make peace and create evil,
I the Lord do all these things, saith God by his
Prophet Esay. Amos in his fourth chapter, gi-
ueth instance of the particulars, where God
callith y^e house of Israel. I have givē you cleau-
nesse of teeth in all your cities, and scarcenesse of
bread in all your places. I have withholdē the rains
from you whē there were yet three moneths to the
harvest. I have smitten you with blasting and mild-
ew. Pestilence have I sent among you after the
manner of Egypt, yet have you not returned unto
me saith the Lord. The certainty of this Doc-
trine, reacheth the godly when they are exerci-
sed with any croſſe of affliction, to looke up to
the hand that smiteth them, and as David as-
ked the woman of Tekoa, whether the hand of
Ios̄t were not with her in her plot and devise,
for they're carnine, whether the hand of God be
not with the wicked, in thole thinges which
they attempt and practise against them, or in
any other calamity whacsouer else commeth
upon them.

It is apparent by the whole course of the
Story, that Ios̄eph bychē had sold him to the
Abimelech's, for hatred and of enuy, and that the
Abimelech's of themselves to make their gaine,

hat

Amos 3.6.
Esay 45.7.

Amos 4.6.

2.Sam.14.19

had sold him againe at the seconnd hand to Pharaoh king of Egypt: chiese, stewarde, to bee a slave and bondman, as it is in the psalme: But Joseph he espied Gods hand working in that action, and he telleth his brethren, that when they broughte and intended evill against him, God disposed of them to good; for God saith bee, sent me into Egypt before hand for your preservation. But the example of our Savior Christ, is very excellent to this purpose. See what a rabble of miscreants combined and cōfederated themselves together, to worke the destruction of that innocent lambe of God; and every one of them proposed to himselfe a particular end of his doing. *Sathan* the chiese Agent, he saw that his kingdome could not stand, if Christes kingdome were erected, and therefore he beganne to plase the pioner; but yet he would not openly shew himselfe in the Action, (which is the manner of the great Politicians of our age) but he suborned another to play the traitour, *Iudas* one of Christes owne followers, and he put into the hearte of *Iudas* to betray Christ, saith Saint Iohn. *Iudas* Joh.13.22 then hauing through the thydote of covetousnes, which instrogeth himselfe as wide as hell, swallowed downe the Dime and all together with the sop, as it followeth in the chapter, bee commeth to the Priests to proffer his service, *Gen. 45. 5.*

perditionally to betray his Lord & Master, say-
ing, Quid debetis? What wil you give me? Here
is his end; for thirty pence he will sell him that
was worth all the world beside. for he was the
Ransome of the whole world. The Priests wil-
lingly condescend thereto, moued through
an ambitious desire of upholding and main-
taining their estates and dignities, against the
proceedings of so base an upstart, as Christ set-
tuned to be, marke their speeches; what perceiue
you not that wee pervaile nothing, heboide all the
world goeth after him, and if we let him thus alone
all men wyl beloue to him, and the Romaines
wil come and take away both our place and the na-
tion. And therupon they crudge to Pilate, who
makes up the match. And the end which he pro-
posed to himselfe, was the retaining of Caesars
fauour, least he shold haue bin stript out of all
his offices & preferments; for the Priests had tol-
John 19:12. him that if he did deliver Christ, he was not Ca-
esar friend, & therfore their instant & clamorous
voices prevailed against him, as S. Luke testifi-
eth, insomuch y throught pusillanimite of minde
not fit to be foud in a iudge, contrary to his own
Luke 22:23 knowledge, for he found no fault in him worthy of
death, against his own conscience, against the ad-
monition sent unto him frō his wife, who willen
Mark 14:19 him to haue nothing to do with that Ins' man, for
the

She had suffered many things that day in a dream
by reason of him, yet he, notwithstanding all this,
causlessly & without any suspicio of crime, con-
dened to death the Lord of life. Here is now the
Gordian knot of the very pouers of darkenesse
made fast. But what had God forgotten or for-
sake his beloved Sonne al this while? no, y scrip-
ture doth not dissemble it, but y the hand of God
was mainly in this whole acciō, & wrought in
every particular aymē, though not in every one,
according to that of the Schoolemen, *Denuo. Beza quæ-
git quidē in bonis, & per bonos, per malos verò tunc. fol. 91.*
iūm agit, sed vō in malis, see the how the Scrip-
ture doth determine of it; doubtles say the Apo-
stles, Peter & Iohn, doubtles both Herode, & P̄-
triu Polaſe, with the Gēt̄iles & the people of Israel
gathered themselves together, to doe v̄rbaſ for ever
shame band & aby counſel, O God, had determined
before to bee done. The place is very pregnāt to
the purpose whiche we haue in hand, namely to
them, y whatſoever afflictio befalleth us, it co-
meth not to passe by chāce, but by Gods provi-
dēce, & as we comōly say, Gods hand hath a ſtrake
in it. Therfore in al our miseries we may truly
say, as David here doth, that is the hand of God
that poffeth vs. Let vs not behaue our ſelues
ſtomardly in this day of our diffiſtis, by mur-
muring againſt God for afflicting vs in this
measure, or

Pet. 5.6.

or in this kinde of punishmente by plague and Pestilence, like curst Dogs which bite at the chaines wherewith they be tyed. But let vs learne with David, to humble our selues under the mightie hande of God, as Saint Peter exhorteth, the way to avoide the weight of his blow, is to peele vnder it, for it breaketh & bruiseth whatsoeuer maketh resistance against it. And seeing that it is vndoubtedly Gods hande that smiteth vs, let vs construe it to be for our good, namely that God in seeking to reclaine vs from those by-paths of sin, into which we haue strayed, he sheweth that he hath a care of vs as of his chylde[n], as of those who are not yet past hope of recovery. Desperat is the case of those, who never feele any touch of Gods hande, nor of his displeasure; and it is a signe of his greatest anger, when he doth not shew himselfe to bee angry with vs at all.

Magnific.
tra quando
Domi non i-
rascimus.
August.

3

Exod. 15.3.

Ezay. 59.17.

Having thus discoursen of the hande of God, I will now proceede to this other metaphor here used, where the Prophet calleth his Ellers and soares, Gods arrowes. Thine arrowes & God sticke fast in me. The Lord, saith Moses, is a man of warre. The Scripture ell wher describeth his furniture and his armour; For his armour of defensē he is said in Ezay, to put on Rightcousnes as an habergeon, and the

E 3

hel-

helmet of Salvation vpon his head ; & with
these he defendeth this churche. For his wea-
pons of offence, he putteth on the garmentes
of vengeance for cloathing, and is clad with
zeale as with a cloake. And in the Psalmes,
he is said to gird his sword vpon his thigh Psal. 7.
to whette it, to bend his bow and to prepare & 45.
his deadly arrowes. Neither is God a common
souldier vnder pay, gregarius miles, but hee is
the Lord high Marshall and great commader
of all the forces and armies in the world, and
therefore is very truly called y L ord of hostes Esay. 3.34.
he hath in heaven a band of ten thousand thou-
sands of Angels, which are his swift archers
and his winged postes, and these stand before
him to attend his command. Wha are proper-
ly called : he host of heaven, and in I ob Gods
armies; and are by him appointed to incampe
and to pitch their rents about his Saints : as
the Psalmist speaketh. He hath also a Legion
of wicked and vncleane Spirits, destroying
Angels, as the Apostle calleth them, and these
haue a leader and commander whose conduct
they follow, whose name in Hebrew is Abad-
tion, & in Greeke Απαλυνω, that is, a destroyer, Apoc. 9.11.
these are mightier then the Worshippers of Da- 2. Sam. 13.
vid so much famoured and commended, for one
of them in one night spake these an hundred a. King. 32.
sowre-

Gods Arrowes

fortyscore and five thousands in Sennacherib's host. God hath his host and armie in the

Judg. 5: 30: vyses and Arches of heauen, for the stars in their courses fought against Sisera. He hath

Psal. 135: 7: his garrisons in the lower Clementarie regions; thence he bringeth his swift winds as out of a treasureie, giveth snow like wool; and scattereth his yce like morsels; **Psal. 147: 26.**

Psal. 78: 47: Thence he limiteth the corn with blastings, and mildewes; **48.** Thence he doth smite the Egyptians vines and mulberis roots with the frost, and their flockes with boote thunderboltes; **Psal. 11: 6.** Thence he smite the Amorites with

Isaiah. 40: ii. prodigious bastones; And thence wil he shooke his irefull arrowes against the wicked; **Exod. 8.**

raines upon them suores, fire and brimstone, storms and tempest, this shall be the portion of their cuppe. Nay out of the least and the lowest and most contemptible creatures: God mustereth forth an army to destroy mighty nations: Froges, flies and lice, the Caterpiller, and the palmer worme, are sent out against Egypt; and God smiteth

Isaiah. 28: 15. to brayge of them in the s. of Egypt, calling the his great host. Against those seven mighty na-

Isaiah. 24: 32. tions the inhabitants of Canaan, God sent an army of Hornets to destroie them. Against the

Egypt. 7: 13. house of David, God saith that he will brasse for the fire of Egypt, & the bee of the land of Alour,

as it is in Egypt, but by these are properlie un-

of the Pestilence.

六

verfouod the armes of the *Egyptians*, and the
Assyrians. Nay a man findeth an hell of ev-
ilis among the brats of his owne bodye, as the Sa-
aviour speaketh in another sence; for we in this
bodye of claes which we carrie about with vs, & Icb. 4.19.
in this bodye of ours, the very humours peelede
matter and occasion of sundry strange and in-
curable diseases, as punishments for our offend-
ces, for since the time that man first fell awaie
from God his Creator by sinful transgression,
Motus & novi fibrisq; toris incubuit cuboris; Horat. lib.
as the Poet speaketh, hee still hath bin and yet
is assaulted, with a new armie of burning Fe-
veres and pestilent Agues, with boches, blaines,
and soares, & other maladies, which the Pro-
phet verl. 5. calleth the stripes of Gods rod, vi-
bices mea compuncratus, and in this place hee
calleth them the stroke of Gods sharpe & wond-
ring arrowes, *Sagittis in me desiderantes,*
Thunc arrowes, & God, sticke fast in mee.

The Metaphore of a sword, a bowe, and ar-
rows, attributed to God, seemeth to be bor-
rowed from the custome of the Calleyn and
Southerne nations, whose armour in battaille
were the boyv to wound a farte off, & þ sworde
to be used in close sight. Thus the Black. moors
and the Lybian, are saide to benne shields, and
the Lydians to handle and bend the bowe. 1st. 45. 2d.
Rom

Now God this great and terrible archer, hath his quiver fraught w divers kinds of arrowes. First, the Prophet and the Preacher who by denouncing Gods judgments against sinnes, daubeth & indeavoureth to make a breach into the consciences of vngodly men, hee is one of Gods arrowes. Such a one was Moses; and

² Moses in quo locu-
tus est deus
dei est sag-
gita. Ori-
gen in. Ps.
36 Hom. 3:
Act. 2:37.
Ezay:49.

¶ *Nisi were pricked in heart, according wherwith*
¶ *Prophet Elsay saith of himself, that god had*
made him a chosen shaft, and had hid him
in his quiver; Some read, *posuit me sagittam in*
manu, a cleane, a smooth & a bright arrow, to teach
us, that a Minister in his judgment and Opti-
nions, should indeavour to be free from error
and falsehood, And that his reprehensions also,
should not be cumbered with the rust of Af-
fection, of hatred or malice, or the like; but that he
should speake saith Occolampadius, *Elogia*
Dei, the true, pure and sincere worde of God,
which is as silver, that hath bin tried, purified,
and refined in the fire: Secondly the tongues
of malicious and vngodly men, are after a sort
Gods arrowes; whence it is, that Iob calleth
the wicked, Gods archers. There is a genera-
tion, saith Jeremie, who bend their tongues
like bowes, and these are they, of whome the

Ioh. OF eco-
lampa-
d: in
49: Elsay:

²
Iob: 16, 13:
Jer 9:3:
Psal 1:3:

Psalmist

psalmist saith, that they shooe out their arrowes, even bitter words, against the which are true of heart. Which Origen thus expoundeth, that their Dunder, is the heart, their arrowes are the Counsels and intentions of the heart, their bowes, are their tonges & lippes, by which they cast foorth their virulencie, to wound the good name of their bretheren. Agreeable hereunto, is that spoken of Joseph, that the Archers grieved him and shotte against him, but his bowe abode strong, & the hāds of his armes were stregthened by the mighty God of Iacob, which Chrysostome understandeth of his bretherens conspiracy against him, and accusing him with ioynt consent unto their father, but God defeated their practises. Thirdly the Devill and those whom he retaineth in vassaladge to his service, they are Gods rod, his sworde, and his arrowe. Thus Arthur or Nebuchadnezzar, is called the rod of Gods wrath, and his hammer, as Tamburlan and Tamerlane called themselves *Flagella Dei* Gods scourges. In the 17. psalme vers. 13. þ wicked are called Gods sworde, Deliver my soule from the vngodly which is a sword of thine. So when God cast upon the Egyptias the furiousnes of his wrath, by stormes and tempests of hallestones, thunder, and lightnings (which

Origen
ibid

Gen:49:23

Hom.66:in
Gen:

Ezay:10.51
Icr:30.23:

Vide Petru
Mecham

var:lects
part 1:

cap:32

which Psal. 18.14. and Psal. 144.6. are called Gods arrowen) and by giving their lives over to the pestilence, which in this place is called Gods arrowe: it is expressly said Psal. 78. that he sent evill Angels amongst them. And hereunto agreeeth Saint Ambrose; *Cum Diabolus vulneras Domini sunt sagittae, qui vulnera di pectora dedit;* when the Devill doth wound any man either by himselfe or by his instruments and ministers, they are Gods arrowes that wound, because it is God, that giveth the power, and ability to hurt. Fourthly those great and famous worthies of olde, and in former ages, whom God used as Instruments, to bring his purposes to passe, and to subdue Kingdomes & countries; they were his strong, his swift, and victorious arrowes. Thus Men calleth Cyrus and Darius, his Sanctified ones, and his mighty gyants, and קָרְבָּן כָּלְבָן, the vessels or the weapons of his wrath, as our English hath it. Of Cyrus, whose right hande God had holden up to subdue nations before him, he speaketh thus; I will weaken the loynes of kinges, and open the dores before him; I will breake the brasen gates and burst the yron barmes, and give him the treasures of darknes, & the things hid in secret places, yet Cyrus knew not all this while, y he was

Egypt. 13.3.
Ex. 1.

Egypt.

Gods sanctified champion nor his weapon of
arrowe, and therefore God saith to him, I gir-
ded thee, though thou hast not knowne me.
Alexander the Great, was another of these
arrowes, who being shotte off with great
strength, flew without resistance a conque-
rer of the wold; subduing kingdomes faster
then a man could pace them over, and there-
fore Daniel compareth him to a Leopard, which
had fower winges vpon his backe. Iulius Cæ-
sar, was another of Gods arrowes, hee won-
dred himselfe at his owne successe; *veni, vidi, vici*, Sueton in
prognall the wold he lay couched before him at
his feete. *Lucas* doth fully expresse and inter-
pret my meaning when he saith of him that he
was *Ductor impiger, & torso Balearis ver-
bore fruads exor, & missa Parthi post tergo
segitur*, Hee was a leader and commander
subdueine in his expedition, hee Marched fu-
riously like Iehu, and swifte as a Parthian
arrowe.

These were indeed Gods principall & cho-
sen shaftes. Hee hath yet other arrowes prepared
for destruction. Thunder and ligh-
ning, are called GODS arrowes; with
these arrowes GOD scattered and discom-
fited the Philistines, at the plague and pestil-
ence.

1 Sam. 7:10 of Samuell Out of his bow in the cloud, he shot
 against the old world, raine and waters, that all
 Zanch. de fles, perished that moved upon the earth. Against
 Operib. Sodome, he shot arrowes feathered with fire, &
 Cœat. 1:12:13 it was destroyed as in a moment, and none escaped
 3: de Iride, 9
 Thesi. 3: campes against her, as Jeremie speakeþ; All these
 Lamen. 4:6 arrowes he shooþ, and yet his quiver is not
 emptyed, nor spent, I haue yet oþher arrowes
 to speake of Z. simus tellerh vs, that in that bat-
 tle, 1. before talle that was fought betweene Constantius
 & Magnentius neere unto the city Marca, there
 was one Minclaw Colonell of the band of the
 Armenian archers, in Constantius his army, a
 bow-man so skilful and cunning, that he could,
 with a þow, at one loose, shooe of three arrowes
 at once, not as against one man, but he woulde
 be sure to hit every man, to stick his
 shaftes, in three men at once. Almighty God,
 when beeing provoked to anger, hee commeth
 forth to battaile against sinfull men; he draw-
 eth out of his quiver his three arrowes, which
 are his deadly weapons; like Philoctetes arrowes
 in Sophocles; we, τομυτοις ποροι, the messengers
 and forerunners of death, Ec habent sunt arm-
 atine plumbeum; they are stemed and headed with
 hevy vengeance, and feathered with swifte de-
 struction.

In Philo-
 ðecce.

The first of these arrowes, is his Arrowe of
 Famine.

Famine. This is the arrow which hee threat-
neth against his rebellious people, when hee
saith; I will send upon them ~~the~~ evil arrowes of
Famine, which shall be for their destruction, &
I will breake their staffe of bread. The second,
is the Arrow of battaile, for this is also levelled
& directed by him. *Michaiah* told *Abab*, that if
he went to battaile against the king of *Arā*, he
should not returne in peace; the event proved the
prediction true, for a certain man vnew a bow
ignorantly, or in his simplicity, or as *Jerome* rea-
deth, *in incertis sagittā dirigens, eas in percussis re-*
genit, he shot at a venture, and he hit the king by
chance; but it was not by chance, for God so di-
*rected the arrow, that it smote the R. of *Israell*,*
betweene the iomis of his brigaudins, & he dyed
*at one. *Ichoram* had receiuied wounds in the bat-*
*talle, which he fought in *Ramoth Gilead* against*
**Hizael* R. of *Arā*, but hee was in way of recov-*
ery, & to be cured of those wounds; afterwards
*when *Iehu* was anointed R. ouer *Israell*, & ap-*
*pointed to smite the house of *Abab*, God direc-*
ted his hand in the battaile, & he tooke a bow, &
*smote *Ichorā* betweene the shouldeirs, that the* *ver. 24:*
arrow went through his hart, & he fel downe deade
*in his chariot. *India*, as *Soz*, now reporteth, being*
*wounded to death by a *Perliā* arrow, *incoloxir,**
lanch mine Author, he knew it to be Gods ar-
row,

Ezech: 5:16

1:King: 22:3
3:41

2:King: 9:15

Lib: 9:cap:22

Gods Arrowe

John, 3.16. receiving the bloud that gush-
ed out of his wound, into the palme of his hand
he thred it vp dispisefully into the aire, crying
out, *My sinnes are uppon me, Satiate thy selfe with*
my bloud, o Christ of Nazareth. The third &
last Arrowe, is his arrowe of Pestilence; this
is indeed a fearefull arrowe, for it is, as one cal-
leth it, *grandis terror mortis alias the greate trou-*
rouer of men, as being Deathes chiefe Pursui-
tant and Sumner, who in Job, is called Rex
terrorum, the king of feare. These three ar-
rowes, God had laid upon his bow, & had stipt
them to the string, when he came against Da-
vid for numbering the people, but he gaue Da-
vid his choice, whether he would enuise the
arrowe of Fatallitie 7. yeeres, or the arrowe of
bataile 3. monches, or the arrowe of the pesti-
lence 3. daies: he made choice of the last, of w^{ch}
I will deliuer a word more particularly.

One haui-
modi vice-
ra Domini
fagiue vo-
cetur no
video.

Musculus saith, þ he doth not well conceaue
þ reason, why þ Prophet should call his Arrows
Gods arrowes, unlesse it bee because that the
body being suddenly stroken with them, they
kill a man dwyne right, as doth an arrowe or
darte shottre into the body. I suppose it to be
an Hebrewe phrase, by which they call such
blaines and soares, Arrowes, because that the
impostume, the cupure & ulceration (as Phys-

ctions call it) which they cause in the body, maketh the flesh and skinne to goe a sunder, as in *Veretum* an arrow is so called, because it diuideth a thinge into two partes; or because the paine & ache which they cause, is like unto the piercing of an arrow. Other languishes in other sores have termes not unlike: The tumour and swelling inflammation, called *Erysipel*, *Ex*, or *Saint Anthonies fier*, is by *Soluecerium* (vnde out of the propriety of his countrey lan- guadge) called *Spina a thoyne*, because þ smart which it causeþ, is like þ prickling of a thoyne. Boiles are in another languadge called *water*, and this is from the Latine; *Plinius* writing to *Caecilius Rufus*, of the death of *Silanus Italicus*, telleth him that he had a boile or a water risen in his body, þ put him to þ extremity of paine, that he, to rid himselfe out of the torment, pined, and starved himselfe to death. But to omitt the phrase; I come besypp to shew you, in what respect the Plague may be called *Goats arrows*.

In an Arrow then I obserue these proper- ties; First, it flieth very swiftly; whiche as one pretely noteth, the *Frabour* from their wold *Frizzo*, which signifieth an arrow, haue for me the verbe *Affrizzare*, whiche signifieth to make hole about any matter; So the Pestilence which is GOD accoute, it is called

D

by

dimidiants
Page:

In *Phisicall*,
fol. 195.
lin. 1.

Gallike
clowne,
lib. 3 Ep. 7.
erat illi na-
tus misana-
tus et crux,
tumultus
ad mortem
irrevocabi-
li constans
et decus.

sic.

*Pierius His-
er* lib. 42.

Psal 9. n. 5.

by the Psalmist, *Sagitta volans*, a flying arrow, this arrowe in three daies space, flew throughout all the roastes of the lande of Israel, from Dan to Beersheba, and slewed of the people 70000.

² *Secondly*, an Arrowe flieth silently, without making any great noise, it gently parteth the aire, which immediately comineth together againe, so that a man cannot knowe where it went through. In like manner this arrowe of God, the arrowe of Pestilence, it is called *terror nocturnus, ambulans in tembris*, it stealeth upon men oftentimes suddenly in the night, in their most private and secrete bed-chambers, and assaileth them with wonderfull terror.

³ *Thirdly*, an Arrowe reacheth a marke that is farre off, as Hercules tolde Nessus when hee ranne awaye with his Deianira, that although hee coulde not come to him, yet hee woulde sende after him, *Vulnere non pedibus se conquar;* and hee made it good too, *figurata erga sagitta-trajicit*, hee sped an arrowe cleane through his loynes. In like manner the Arrowe of the Pestilence it is called a walking arrowe, it robbeth vp and downe to markes farre and neare, from city to village, so the great terror of men. *Quis longe abest post*

*Sagitta
ambulans*

mortuus; qui propè gladio caderet. He that is afarre off, he shal be a marke for the arrowe of the pestilence, and hee that is neere at hand hee shall fall by the sword. Eusebius sheweth, how many, who had made shifte to escape the arrowe of Famine, could not keepe themselvies out of the reach of this Arrowe, but that they died of the Plague.

Ezech.6.12.
Lib. 9 c.8.

Fourthly, an Arrowe pierceth and woundeth deeply & dangerously, especially from the hand of a gyant, as the Psalmist speaketh. 4
Psal.127.
5:
The Indian archers shott arrowes of two cubitts of length, with such strengthe, that as one wiceth, *non clypens non thorax summa firantur*: dian, neither target nor corslet of armour of proofe, were able to resist the stroke of them. The Pestilence Gods Arrowe is of like force, as Musculus saith, *permicissime volat & exitus*. Cælius 11.
Rhodig.
lib. 23:9:
In Psal.91.
aliter ferit, it sticth swiftilie, and it woundeth deadly. No age is exempted from the stroke & infection of it, no, not yonge men by their lusty and strong bodies: for as Seneca saith, *Adversus pestilentiam nihil prodest firmius cor* De Ira.lib.
3 cap: 5:
horis rite. it little availeth a man against the plague, to be of a strong constitution of body, or to vse diligent care in preserving his health, for the plague seileth vpon weake and stronge both alike. Olde men are not

Lib.7:c:50.

De rebus
Moscovi-
cistol.11.

Psal.91. 6.

Sic fru-
stratio ac.Quintil.1.2
cap.11.

superauuated noꝝ priziledged fr̄ it, howso-
ver P̄sonis be bold to avouch the contrary; Some
sayme seueral pestilentias, that old men are ne-
ver ta[n]ced with the plague: It is not the sea-
son noꝝ the coldnesse of the winter, that can
stop the course of it; *Possidimus* tellet vs, that
at what time hee was Embassadour for the
Pope in *Moscovia*, the plague wh[ich] had scarce-
ly bin heard of before in that country, obmis-
sione fr̄igora, by reason of the extreme cold,
yet it then killed many thousands. And hence
is this arrow called *Exterminium*, a rooting
out and a despoiling arrowe.

5.

Lastly, an arrow beeing guided by a stony
hand, and leveled by a quiche cast & iust agyn
of the eie, it flieth straight and misleth not its
marke. The dexteritie of some men in these
sleights hath bin wonderfully excellent; there
were brought before *Alexander* at severall
times two men, notably famous for their de-
civitie in dñe: se kindes: the one could cast mil-
lett seede through the eie of a needle, without
missing: the king wondring at his vanity, re-
ther then admiring any excellencie, rewarded
him, *oīus legū inīus mōdīo*, with a bushell of the
same pulse, to finde him plate, and to keepe his
hād in bre. The other was an archer, so skil-
full and cunning through longe practise, that

hee coulde shooce his arrowes through a ring. Cæl. Rho.
digilib. 23.
In the 20. of Judges it is saide, that of the
childreñ of Beniamin there were 7. hundred cho- 11
sen men, that could slinge stones at an haire Jud. 20. 16.
breth and not fail. The like is reported of
Domitian, that hee could shooce his arrowes
betweene the fingers of a mans hand a farre
off, without doing him any hurt. But the
hand of God is much more cunning to handle
the bowe, and his arrowes slie more steddelie
and misse not. They are more certaine and
sure then the Arrowe of Cæphalus, of which
the Poet saith *Consequitur quodcumq[ue] point*, it
hitte whatsoever it was aymed at; They are
more fortunate then Hercules his bowe and
arrowes, which as hee telleth Philoctetes
in Seneca; *Non falleat unquam dexteram bis*
arcu etiam librare colum didicit & certam
dare sagam sagissim: my bowe is a knocker,
it will never faile thy hand, it keepeþ alwaies
one scantling, and myne arrowes; *ipsa non sal-*
luit iter Emissa nervo celsa: they never glaunce
wide from the marke. GODS bowe is
like Ionathans bowe, which never returned 2. Sam. 13.
emptie from the bloude of the slaine, nor 22.
from the face of the mightie, and this his ar-
rowe of the Pestilence, though it walke in the
darkenes, and bee shott off as in the night, yet

it is not carried casually by chaunce, but is
guided and leveled by the hand of Gods Pro-
vidence.

The vse of
the 3. part,

Exod.14.18.
Lento gradu
ad vindicta
divina pro-
cedis ira. sed
ardisarem
gravitatem
supplici e-
pensam.

Mal. Max. L.
3, cap, 3,

Pl.103.8.9.
10.

Nowe this is the arrowe, or some other of
this kinde that had wounded David, as out of
the comperts and evidences of the teste, & out
of the iudgment of learned Interpreters, I
have deduced more at lardge. For our instruc-
tion; The Emphasis which he useth, is worth
the obseruing. First, he saith I hinc arrowes o
God, have light vpon mee, or as another
Translation readeth, sticke fast in me. God is
slowe to wrath and slowe to punish; but when
he is prouoked, he recompenceth his slownes,
with the greatness of his punishment; as Euri-
pides truely saith; $\chi \sigma \tau \alpha \mu \nu \tau \alpha \tau \alpha \nu \delta \omega \tau \omega$,
 $\epsilon \iota \tau \epsilon \omega \delta \sigma \nu \alpha \delta \nu$. which is the reason why
David saith, that God threw his darts & his
arrowes impetuously against him; $Sagitta in$
 $contorta, dimissa, depresso sunt, iruernunt in me$,
the Interpreters strive to finde a worde to ex-
presse the Emphasis of the Hebrewe; they
were whirled at him with violent furie,
GOD let darts at him, as at his enimie,
his arrowes suncke into his bodie, and hidde
themselues in his fleshe; Our GOD is
GGD of patience, and long-suffering; yet
when hee is prouoked, hee is a consuming

fire. In the booke of Job; Zophar the Naaman. Job, 20, 29.
 thicke enforceth a very firme and true conclusi-
 on; that howsoever the wicked man, doth
 bath himselfe in pleasure for a time, yet God
 will sende vpon him his fierce wrath, and al-
 though he escape the yron weapons, that is, the
 swordes of man, yet hee shall not escape the
 hande of God, for his bowe of steele, saith Job:20, 24,
 hee, shall strike him through, his arrowe
 shall drentch it selfe in his very gall. And
 against the wicked GOD threatneth and Deut,32,23
 speaketh thus in the 32. of Deuteronomie; I
 will spend plagues vpon them, I will bestow
 mine arrowes vpon them, If I whet my glit-
 tering sword, and mine hand take holde on
 iudgment, I will execute vengeance on mine
 enemies, and wil reward them that hate me,
 I wil make mine arrows drunke with blood.
 and my sword shall eate flesh.

Secondly, our Prophet calleth the Plague
 GODS Arrowe. thine arrowe, O GOD,
 sticketh fast in mee; it is not then Apollos ar-
 rowe, as Homer affirmeth, when describing
 the Plague that destroyed in the Græcian ar-
 mie, hee saith ἡρρωμενος γοργονος. the Arrows of God. A-
 pollo walked by & downe the armie, but this
 is but a Poeticall fiction. It is God alone that

shooteth this arrow among vs; & it is he alone
that can save & cure the wound that it maketh,
& therfore paine is it for vs to seeke for helpe
from any other, and consequently foolish & superstitious are those prayers, whiche the papists make to their Saints, whither it be to our
Lady, as in the Mass appointed for the plague.

In. Breviar.
sid vnum Sa-
tri, parte A.
fivali fol.
138.

*Virgo mater, maris stella,
Fons ortornu, verbi celsa,
Ne nos peccis a nos procella
Peccatores obruant*

D^rto Saint Rochus most prophanelly,

*Tu qui Dros etiam curas,
Et in luce valde clarus.
Sanatus sanulos;
Et a peste nos defende,
Openi nobis ac impende,
Contra mortis sanulos.*

These are their shamelesse and impious blasphemies, which I finde also publisched for the use of the vulgar & common people, in a little Manuall of Spanish prayers.

Thirdly, in that it is called Gods arrow, it teacheth vs that it commeth not vpon vs by chance, or fortune, but by the hand of Gods providence, as before I haue shewed; for howsover it may serue to make haucke of the people, and to destroy without difference men of

all

all sorts, yet the godly man, hath a comfortable promise of deliverance, a thousand shall fall beside him, & ten thousand at his right hand; but it shall not come nigh him nor nigh his dwelling. God will so hedge him in on every side, with his protection, that neither an haire of his head, nor a flye of his Swine, shall fall to the ground. And this is it, that *Sarson Noymeth* at, that he could not hurt *Iob*, because God had made an hedge about him, ana about all that he possessed on every side. But here we must carefully obserue these two caveats.

First, that in a Christian charity towardes other, we do not rashly iudge of their fall, nor censure their liues by the manner of their deaths. For the wise man dieth as doth the scote, not onely by the same necessity of death, but oftentimes also by the same disgracfull and dishonorable meane's, that other men do, *that are misfornite* *Psal. 34.22*. *playe in the vngodly*, as the Psalmist speaketh, so the godly sometimes come to their ends by sudaine & vnerpected deathes. I shewed you before how two wicked kings, *Abab & Iobaram*, were slaine by an arrow; and you shall finde in the booke of *Cronicles*, y^e good king *Iosiah* was *2. Chro. 32.* likewise slaine by an arrowe, for going to battele against *Pheras Necho* king of *Egypt*. And in this place you see, how God made this good king

king David a Bow to shoot his arrowes against
 Job 16:12:13 and holy Job likewise complaineth, that God
 item ca. 6.4 had set him as a marke to shooe at, that his
 arrowes were in him, the venome whereof
 drunk vp his spirites; and Jeremy yet more
 Lament.3. plainly saith of God, He hath bent his bowe
 12.13. and made me a marke for the arrow, he hath
 caused the arrowes of his quiver to enter into my reines. Thus we see that the godly are
 plagued like other men but yet God taketh a
 more special notice of them; for the foundatiō
 2:Tim:3:19 of God remaineth sure, & hath this seale, the
 Psa:23:6:15 Lord knoweth who are his. And therfore pre-
 cious in the sight of the Lord is the death of
 his Saints, by what means, or by what kind of
 death soever they fall.

2 The second Cauenat concerneth our selues,
 in our owne particular; namely that we do not
 upon too great p̄fidence of Gods protection,
 neglect the good meanes of our p̄servation,
 and through overholde p̄sumpcion, audaci-
 ously thrust our selues into places and compa-
 nies of dangerous infection; and so become ho-
 micides and wilfull murtherers of our selues:
 I know that Musculus upon this place, from
 this Metaphore of an arrow heere vsed, see-
 meth thus to argue that the use of an Arrowe,
 is not to bee flurted out at random, or to bee

shot

shot at a venture ; but to bee aymed and directed to a set marke. And therfore me do amisse, to thinke that the Plague infecteth anye by chaunce or fortune, but rather by Gods speciall messadge, and consequently that it proeedeth from *weaknes of Faſtib*, for me to flie. The ſworde likewise in battaile, ſaith hee, though it be lifted vp & brandished by the hand of man, yet it killeth not but by Gods dispensatiō, as God himſelfe ſaith, *I will number you to the ſwordes*. I knowe that the Generall is true, that neither the ſworde in battaile, nor this Arrowe of the Pestilence, doeth kill any but thole that are appointed thereunto : But whether a man may thereupon inferre, that it is not lawfull at all to flie from the one nor the other, it seemeth in Diuinity an harsh ſequell and Argument ; but I will not take vpon me to determine this Question. I know great Diuines, learned, and iudicious, to bee of another minde. And certaine it is, and woefull expeſience teacheſt that to bee too true, which the Poet hath,

*Inſimilitas
Fidei, in
Psal:86:22*

Elay 65:12

*Calvini pift:
362. facili-
ſant Para-
doxa.*

*Zanchius
ad Philip.
cap:2.30:
Ovid.7.mc-
ta Fab.25.*

*Quo propior quisq; est, ſervita fidelius agro,
In partem laeti curius venit. By how much
þ neuer me come about infected persons, by so
much þ sooner they come by their own deaths*

Eccles. 3:1;

Job 14:5;

Seneca Her:

For A. 7:1: in

phoro Luth.

in cap: 2: Ec.

grefastie.

I know that there is a time to be borne, & a time to die, & as Job saith, mens daies are determined, the number of his moneths are with God, who bath set him his bonds that he cannot passe. Nulli in secessare licet, nulli scriptum proficeret. Many men, saith Luther, haue bin deepe & dead-ly wounded, who haue recovered & survived, & yet many on the contrary side, haue dyed of ver-ry small hurtes; Astrologers ascribe it to the stars and planets; others impute it to chance & fortune, the scriptures referre it to Almighty God; *quod quæ sunt vita & mortis nostra mo-menta posita*, who hath skozered up the minutes & moments of our life & death, and he, as he hath set the last howre & period of our daies, so hath he appointed the meanes and the manner of death, to bring vs to our ends: yet must we not therefore dehaile our selues carelesly, wilfully to expose our selues to apparent dangers. *Nā* is not Lord over his own Spirit or life to receiue it, saith the wise man; And it is a good note to this purpose, that our Bibles haue upon that place; that a man hath no power to saue his own life, & therefore he should not rashly cast himselfe into danger.

To shut vp al in a word: Almighty God after the flood, he hung vp his bow in the cloud, in token of reconciliation unto men; for if you

marke

marke it, the bend and the arch of the bowe is turned from vs, as *Zanchius* obserueth: But he hunge vp his bow, saith *Ambrose*, not his arrow: *Arcus habet vulneris indicium, non vulneris effectum*; the bow maketh a shew of hurting & Arrows: but it doth not hurt, it is y^e arrow that woundeth 27:1. But now God seemeth for our sins to haue taken downe his bow againe; And hee hath shot his arrowes against our whole land, to walke the Prophets words, *as before him like the Garden of Eden*, but hee hath left it wast and desolate where hee hath gone, *like a wildernes*. The Queene city of our land, and the glory of the kingdome, which to speake with the Prophet *Zephania*, as *shee dwelt carelesse*; and *sat* Cap.3.15. *assured in fine scarlet*, so had shee her sinnes also red as scarlet; and therefore God hath made her an example of his wrath, to her sister cities of the land, and shee mourneth in her desolations, for the losse of her inhabitants. And now God hath changed his markes, and hee shootheth his arrowes all abroad, to cities and villadges far and neare; he cannot shooote amisse, sin is a faire marke for the arrow of vengance to hit. Concerning our selues of this place; almighty God as if at the first, he had missed his ayre, he shoothe wide first on the one side of the city, and then on the other; of late it began to be fearey, that ha-

ving

ving found the full length, hee had shot his arrowes into the midle of our city, & that his arrowes sticke fast in her very flancks. What remained? but that we should betake our selues to Davids preseruatiues against the Plague, *Praisers & Teares*. The Persian bow-men, are by all Historians commended for excellent archers, and their arrowes are said to haue wounded deadly; yet in the battaille that was fought betweene Scipio and Antiochus, they were wonderfully foiled; but mark how it came to passe; *imber superflusus Persicos arrowe corruporat*, a shewe of raine, saith Florus, falling in time of the battaille, so slacked their bowes, that they could not shooe an arrow. The way for vs to slacke Gods bow, is by a shewe of tears falling frō the eies of penitent sinners. Let the Priests, saith Ioe, the Ministers of the Lord, weape betwixen the porch & the Altar, and let them say, Spare thy people, O Lord; then wil the Lord be mercious over his land, and spare his people. And as Teares must worke vpon Gods bow, to slacken it; so Praise is the true *Dynamum*, that plucketh out his arrowes when they sticke fast in us. These are the Sacrifices with which God is wel pleased and pacified; these were Davids & Esrobius his amulets, counterpoissons, & preseruatiues against the plague; for so God rel

Plin: l. 16: c: 14 Dictum-
num. pota-
fagittas
pellit.

Iech Ezechias. I haue heard thy prayer, and seuer
thy teares, behold I haue healed thee. Now God
of his mercy giue vs grace, to make an holy
use of this and all other his visitacions, and to
make a conscience of vsing all holsome meanes
for our preseruacio, that so his heauy hand may
be remoued from vs, & his arrowes which yet
sticke fast in the flancks of many of our distres-
sed brethren, may be plucked out, through Je-
sus Christ our Lord, to whom with the Father
and the holy Ghost, threee persons and one euer
living God, be all honour and glory, woylde
without ende. *Amen.*

2. Kinges. 1.
1.

FINIS.



28 MR 59.

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